WESTERN RECORDER.

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REVIEW.

(*Concluded.*)

Our limits will permit us only to add a few detached passages from this excellent discourse.

The following presents a picture, interesting at once to the patriot and the Christian.

"There are other matters of high import, however, which here claim our attention. No man, who has the heart of a man in him, can look round on this country, remember its past history, and contemplate its future destiny, without deep emotion. Here a refuge was sought by our ancestors from oppression; here liberty, when expelled from the old world, sought a habitation and received a welcome; here our fathers fought, and bled, and conquered, in the cause of freedom; and here an infant nation has sprung forward in her growth of greatness and glory with a celerity unexampled and amazing. Our progress in times past gives assurance of what is to come. The increase of our population, our prosperity, our security and happiness, teach new lessons to mankind. Already the eyes of the world are fixed on us with intense interest. Statesmen quote our example; and monarchs on their thrones hear the voice of the American people, uttered through the organ of their government. No nation in the world is destined to act so important a part —a part which will bear so mightily on the condition of mankind as our own. This is not the blustering of national vanity, but the result of sober calculation. If no change takes place in the course of nature, our country will contain, before the children of some now living will die, two hundred million of inhabitants. And this vast multitude will be a homogeneous race, speaking the same language, governed by the same laws, having a common interest, and prepared to bring their whole moral and physical power to bear at pleasure on any one object. And where has the world seen such a nation? Let us suppose that all Europe constitutes one country, holds but one people, and is governed by one head, and we shall form some adequate conception of what this country will be hereafter, and the influence which it will exert on the affairs of the great family of mankind.

"There is an experiment now being tried by the people of the United States, in which not only the unborn millions that are to inhabit this vast continent, but the whole world is concerned. Our fathers have established perfect religious liberty: and as for the rest, no restraint is laid but for prevention of injury; no burden but for common defence. Now, the question to be decided is, can this degree of liberty be enjoyed, and the order of society be preserved, and the interests of religion promoted? The friends of liberty affirm, and the advocates of legitimacy all over the world deny it. Hitherto the experiment has been crowned with triumphant success. And there would be no doubt of the result, if the population of the country were not so rapidly going beyond the means of moral improvement.

"A dense, vicious, ignorant population, cannot be governed but by the strong arm of authority. A republic cannot exist without virtue. The law loses its energy, when it is not enforced by the sanctions of religion. These are truths put beyond all doubt by the experience of the world, and admitted by all who are not avowed infidels. The great question, then, in which such mighty interests are involved, depends on this single point: will the men of the present generation awake to a sense of their mighty responsibility, and make the exertions which the crisis demands? I say of the *present* generation, because, as our population increases, in another age the task will, umanly speaking, be hopeless."

But again:—

1. "The astonishing fact is becoming familiar to the minds of all, that our population doubles in about twenty-five years:—accordingly, in that period we shall have twenty millions of souls in our country; in fifty years there will be forty millions; and in seventy-five years eighty millions. Our annual increase now is not far short of 350,000; twenty-five years hence it will be almost 700,000; fifty years hence about 1,400,000; and seventy-five years hence nearly 2,300,000.

2. "But while population proceeds with these gigantic strides, there has been a proportional decrease in the means of moral and religious improvement. This is most evident to all who, familiar with the history of the past, look at the present state of the country. But most people stay at home, and think little of any but those just around them."

After alluding to statements and calculations before mentioned, the writer adds:—

3. "But if any doubt the correctness of these calculations, let them listen to the positive testimony of eye witnesses. I have myself preached to people who had not heard a sermon in nine months—and it was no extraordinary case. I have heard a gentleman, whose word is as good as his oath, say that in one district of our country, compact, rich, and populous, there were 60,000 people connected with no religious denomination whatever. Another tells us of 130,000 without religious teachers. Another, of a district of 100 miles in extent, where there is but one settled minister. I could go on by the hour in mortifying, heart-sickening, appalling details of this kind, to show the nakedness and desolation of the land. But the task is too painful. The emotions awakened by these facts are overwhelming."

The following passages present a pleasing picture of successful operation, and urge us to unwearied and increased exertion.

"The success of the Domestic Missionary Society calls for joy and thanksgiving.—Great good has been done, in proportion to the means employed, and thus the way is paved for still greater. Every instance of success prepares a new auxiliary; diffuses more widely the influence of the society, and gives it greater strength. The Society has existed, in its present form, just two years; it has expended on missionary operations the sum of $8,544; including payments made by the two societies of this city, which were merged in the United Society, it has paid about $11,000 in all. The first report contains a list of more than fifty missionaries employed by the Society; and in the second we have an account of seventy-eight. The time for which these missionaries have been employed, if added together, would make nearly 100 years.—The number of souls to whom the gospel has been preached cannot be computed.—But the labours of the missionaries have been blessed to the hopeful conversion of about 1000 souls. It may be added to this, that "several churches have been formed through the agency of the missionaries, and many edifices of worship erected." I must refer to the reports, and to various publications of the society for farther particulars."

"And now, it may with confidence be asked, what society, at an expenditure of not six *thousand dollars a year, can show an amount of good, permanent and substantial good, to be compared with this?* I rejoice when I hear of the gospel being sent to India, and Palestine, to the Sandwich Islands, the Cherokees, Osages, and Tuscaroras, and thank God for what he has put into the hearts of his people to do for these poor benighted souls. But I confess that, taking into view this country and its present state, and its future destiny, I have a deeper feeling for its spiritual welfare than for that of any other. And when I consider, that there are now *twelve times as many destitute souls in the United States as there are Indians from the Atlantic to the Pacific ocean*, the operations of such a society as this swell before me in their importance to an immeasurable magnitude. And when it occurs to me, that in a hundred years this land where I was born, and where my fathers fought and bled, will be peopled with two hundred millions of a homogeneous race, all armed with the influence which civilization and science give, I cannot but be astonished at the comparative indifference of my countrymen.—And when I think how many thousands are perishing, and how many thousands more are born to live in ignorance and darkness, even in this land called Christian, I am amazed that the friends of Christ, the followers of the Saviour, (shall we call ourselves so?) can feel so little. I would not take one dollar from the poor Indian, I would not recall one missionary from the Sandwich Islands, nor from Hindoostan, nor from Palestine; but if my head were waters, and mine eyes a fountain of tears, I would weep over the desolations of Zion, over the mourning vinyard of the Lord in our own country."

"Here is a society, organized on a liberal plan, pursuing its measures wisely, aiming to do good in a scriptural and rational manner, crowned with surprising success in its labours, and yet unable to appropriate more than five or six thousand dollars a year to their benevolent object; a society which aims to make their countrymen sober, peaceful, industrious citizens, good neighbours, kind parents, dutiful children, faithful friends, and, in a word, true christians.—And they tell you that at every meeting they are obliged to turn away importunate applicants—to say to their countrymen who are begging for the provisions of God's house, "we have nothing to bestow."—They tell you that if they had men to send, and money to spare, they could easily build up hundreds of churches in different parts of the land: but that the Theological Seminaries do not afford men, and the churches do not afford money. And what effect is produced by this report? Is this city moved by some mighty emotion, and is it rousing itself to some new exertion? Or does it turn a deaf ear to the call, and throw away on useless indulgence and sinful pleasure enough every day to gladden the hearts of thousands, and to save many souls from perdition? Do you see the stream of your country's population growing broader, and deeper, and darker every hour, and carrying with it all the feculence and poison of unchristianized civilization, and does not the sight move you? Do you hear without alarm, that to save our country from irreligion and infidelity there must, in the century to come, be provided an amount of moral means sixteen times as great as all that has been provided from the beginning to the present day?

I call on the CHRISTIAN. Do you believe that the church will be enlarged, and the Redeemer's kingdom extended, without human instrumentality? If not, I beseech you, by the mercies of the Lord Jesus Christ, to listen to the cry of dying souls; to look at the millions ready to perish; and the millions who are soon to rise up in this land with none to guide them in the way to heaven, and improve the privilege which God affords you, to provide salvation for them."

"When, O! when, will every local feeling be suppressed, and every logomachy be quiet, and every jealousy be subdued, and the whole body of Christians who profess one faith, and own one form of government, bring all their force to bear on the common cause?"

GENERAL ASSOCIATION OF CONNECTICUT.

It appears from the Religious Intelligencer, that considerable business of an important nature was transacted at the late meeting of the General Association of Connecticut. Trustees whre chosen to the Missionary Society of Connecticut; Delegates were chosen to the several ecclesiastical bodies in connexion, and several resolutions were passed, among which were those in favour of promoting an increase of the Missionary funds; a resolution recommending that all ministers in the connexion become members of the "Minister's Annuity Society; a resolution to present a petition to the State Legislature, on the subject of divorces, urging their restriction within certain limits, &c.: also, a number of resolutions supporting the negative of the following question.

"Is the ordination of a minister over a congregational church, a recognition of the regular christian standing of that church?"

The committee on the question from Tolland Association made a report, which was adopted, as follows:—"In the opinion of your Committee, no Association ought to receive as a member of its body, any minister, until he present to the Association, a letter of dismission and recommendation from the Ecclesiastical body with which he was last connected."

A vote was also passed, recommending to each church in connexion throughout the state, to have a special contribution in the month of September or October, "for the purpose of aiding destitute and feeble churches and societies, in providing for themselves the stated enjoyment of the ordinances of the gospel; and that the contribution be paid over to the Treasurer of the Domestic Missionary Society: also, that the report of the Directors of said Society, be publicly read; and that in all cases, where it may be deemed expedient, the congregation be invited to join in the contribution: And furthermore, that each clerical Director of the Society be an agent to obtain an annual contribution, or to adopt such measures as he shall deem expedient, for the purpose of increasing the funds of the Society, in each parish within his own district."

THE FOLLOWING IS THE

REPORT

On the state of Religion, that was read and adopted at the meeting.

A review of the past year furnishes much that may admonish, humble, and animate the ministers of Christ. The removal by death, of some whom we loved as fellow labourers, reminds us of the declaration of our divine Master, *I must work the works of him that sent me while it is day; the night cometh in which no man can work.*

While we have many things to admonish, there are not a few which ought to humble us. Truth requires us to state, that intemperance, Sabbath-breaking, profane swearing and ruinous amusements, are very prevalent. Nor can we look without pity and alarm upon that numerous class of persons, who, though decent in external deportment, are, as we have reason to believe, destitute of the power of godliness. We may also see much to alarm our fears with respect to the rising generation, in many customs which are prevalent on days devoted to festivity and carnal mirth; and in the settled opposition which is made to vital religion.

But whatever cause we may have for mourning and humiliation, we have none for despair. The Lord is gracious, his promise is sure, and his truth endureth forever. The testimony of his word, on which his people rely, is so clearly confirmed by his Providence, that not a reasonable doubt can be indulged that the cause of evangelical religion is advancing, and that eventually the whole earth shall be filled with the glory of God. The following facts are worthy of special recognition, as causes of thanksgiving and praise to the great Head of the Church.

General peace and harmony prevail in our churches; the faith once delivered to the saints is maintained, and gospel discipline is administered. The institutions of the gospel, though too much neglected, are by the greater part respectably supported and attended.

The existence of Sabbath Schools; the education of pious young men for the ministry; the successful operations of the Domestic Missionary Society; the blessing of God on the Cornwall School, and upon our Seminary of learning, should be gratefully acknowledged. These, it will be readily seen, have a most encouraging aspect upon the interests of pure and undefiled religion.

Our churches have also been blessed with numerous revivals, and the salutary fruits of former revivals are still apparent. The following places have shared the special influences of the Holy Spirit, viz.: Burlington, Canaan, Cornwall, Columbia, Torringford, New-Hartford, Mansfield, Lebanon, Hampton, Chaplin, Harwinton, Haddam, East-Haddam, Colchester, Lyme, Hartland, Danbury, Montville and Hebron. In some of these, the revival has been unusually extensive, and in all of them of a very happy character.

And in this connexion let us not fail to bless the God of mercy, that his grace has been wonderfully displayed in our State Prison. Whatever may be our fears as to the genuineness of this work, in relation to some of those who have experienced a hope of reconciliation, there is no good reason to doubt that a number have really passed from death unto life.

The friends of Zion have much reason to rejoice in view of what God is doing through the instrumentality of the General Assembly of the Presbyterian Church. The brethren in that connexion, occupying a most important and a very extensive field in our country, are exerting a powerful and salutary influence upon the morals and religion of the United States.

In Vermont, the operations of divine grace, though less extensive than in some former years, are sufficient to assure us that the faithful preaching of the gospel, and the united prayers of the saints shall never be in vain.

From New-Hampshire and from Massachusetts, we have received much intelligence that is encouraging. The special influences of the Spirit have visited many towns, and the city of Boston has largely shared the blessing. The Colleges at Hanover and Williamstown, and the Collegiate Institution at Amherst are in a flourishing condition, each of them containing a considerable number of pious students designed for the ministry.

The report made by the delegate from Rhode-Island, induces the belief that the cause of truth is advancing in that state. In its moral aspect there is both light and shade, but we indulge the hope that, through the influence of their Domestic Missionary Society, and the prayers of the people of God, the dark places will become "light in the Lord."

We have, therefore, much cause for thanksgiving and praise to God, that many *ready to perish* still hear the word of life, and that divine truth is efficacious in the salvation of sinners. And here it may not be improper to suggest, that the time has come, when the ministers in our connexion, and the churches under our care, should draw more closely the bonds of christian affection, and unite more earnestly in defending the great doctrines of christianity. We all ought to feel that we have a common cause and common enemy. It implies no want of charity to say, that the spirit of the world, which is ever hostile to the religion of Jesus, may be, even now, in some disguised form, exerting an influence in opposition to sound doctrine, and laying a foundation for the corruption of our youth, and for disunion in our churches. The open attacks of infidels we have little reason to fear; our greatest danger lies in the insidious and disguised efforts of our common foe.

When we cast our eyes over a map of the world, and notice the reign of spiritual death, in those sections of the globe, where once the people of God sang his praise, and the ambassadors of Jesus proclaimed his unsearchable riches; and when we consider the causes which have led to this disastrous change, can we fail to take alarm—or can we, without aggravated guilt, neglect to heed what the Spirit, through their examples, speaks to the churches? Shall we through the influence of an undefied charity, or from the hope of conciliating the world that lieth in wickedness, suppress or attempt to modify those humbling truths which have ever been the power of God unto salvation? No, Brethren, let us not forget that the truth as it is in Jesus, is still mighty through God—let us never indulge the hope that this truth will be cordially received by men, till they have felt its power in subduing their depravity. The word of God and the experience of many centuries teach us, that this truth is the instrument, by which the Divine Spirit translates the sinner from the kingdom of darkness, into the kingdom of God's dear Son. Let us then be vigilant and strengthen the things that remain; ever mindful of our high vocation; ever feeling compassion for a lost world, and keeping our eyes stedfastly fixed upon the *glory which is hereafter to be revealed.*—Humbled for our imperfection, and thankful for the grace which "has brought life and immortality to light," let it ever be the language of our hearts—*If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*

From the Christian Secretary.

CONVERSION OF A UNIVERSALIST MINISTER.

The Rev. Z. Crosman, who has for several years past preached in the Universalist church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath: when on the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrines of *universal salvation;* and stated in clear and impressive language, that for the last nine months he had laboured under strong mental feelings of doubt and uncertainty, respecting the correctness of the doctrine which he had professed to believe, and to preach, and that after diligently searching the scriptures—praying frequently and fervently for the right understanding of them, he had come to the conclusion, that the doctrine of universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have," said he, "closed my last sermon in this house. I have already preached the doctrine of universal salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce forever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance or faith in the all-sufficiency *of the Lord Jesus Christ.*

"*I feel an awful consciousness that I must one day stand before the judgment bar of God to give an account for the deeds done in the body,* and I fear that the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock." He then commended them to God, and requested that they would through repentance and the washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them on their return to their own dwellings, to read and meditate on the following passages of scripture. Matt. 13, 49. "*So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just.* Rev. 22, 11. "*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*"

From the Christian Gazette.

"WHEN YE CALL I WILL NOT HEAR."

The following authentic account should be a warning to the impenitent. A man who had lived without God in the world, was called to die; and on his death-bed he was desirous of seeing and conversing with a pious christian, who observing his agony of mind, advised him to pray. "Sir," replied the dying man, while the big tears chased each other down his cheeks, "I have spent hours on my knees and have not been able to utter a word in prayer." He lingered a short time and in a hopeless frame expired.

OLD SELECTIONS.

THE STATE OF THINGS AROUND US.

All things around us are subject to dissolution, and are actually dissolving. Every year we behold proofs and symptoms of this. The flowers wither, and the corn is cut down. Trees and shrubs that survive the season, yet drop their leaves and wear symptoms of decay. The mountain oak which flourished for ages, now stands a blighted trunk, inspiring melancholy. Places renowned of old for beauty and defence, are known to us only by their names and ruins. Here and there are ruins of temples where our fathers worshipped. Of Jerusalem and the temple of Mount Zion, of which such glorious things are said, there is not one stone left upon another. *Babylon the Great is fallen.* Families, and states, and empires, and churches, have their rise, and glory, and decline. The earth itself is waxing old. The sun, and stars, and elements shall at last dissolve. Years, as they pass, speak to us of the consummation of all things. Listen to their parting voice. In still, but solemn language, they speak of the Angel who shall lift up his hand to heaven, and swear by Him that liveth for ever and ever, that Time shall be no more.

THE SEA OF LIFE.

Let all men remember that the generations of men are like the waves of the sea—in quick succession they follow each other to the coast of death—another and another quick succeeds, and presses on the shore, and ebbs and dies to give place to the following wave. Thus we are wafted forward—now buoyed, and perhaps by home, fanned by the breezes of prosperity; now sinking into despair; shivering in the tempest of fortune, or overwhelming in the billows of sorrow. Sometimes, when the least expected, the storms gather, the winds arise, and life's frail bubble bursts. Be cautioned, then, not to trust to cloudless skies, to placid seas, or sleeping winds. Guard against the sudden blast. Be faithlul to your pilot. You will then safely be guided to the haven of eternal bliss.

It is to little pupose that our faces are heavenward while our hearts are grovelling upon the earth.

It is harder to know how to abound than how to be abased.

Some persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

The most ridiculous of all men is a proud minister; he cannot use his own tools without cutting his own fingers.

AGENCY OF GENEVA.

The following is the Report of the Agency of Geneva to the United Domestic Missionary Society, alluded to in the last Recorder.

Since the last Report, your Agency at Geneva has continued to act as Directors of the Western Branch of the Young People's Missionary Society of the Western District. Some money has been received on account of the Domestic Missionary Society; and as payments have been made from the common fund, it is proper to exhibit the whole of the receipts and expenditures through the past year:

1823.	*Payments.*	D.	C.
Aug. 21.	Cash lent, by order of the Y. P. M. S.	50	00
Sep. 25.	Pd. Rev. S. Porter, per receipts,	25	00
27.	printing for Y. P. M. S.	2	50
Oct. 21.	Rev. J. Oaks, D. M. S.	15	00
27.	Mr. A. L. Chapin,	75	00
Nov. 1.	Mr. Burchard, in part of his expenses,	1	25
8.	Rev. Ira Dunning,	12	50
Dec. 12.	Rev. J. Pool,	25	00
1824.			
Jan. 27.	Mr. Ch. Pidgion,	48	00
31.	Mr. Wm. Page,	100	00
Feb. 5.	Rev. S. Porter,	42	00
Mar. 6.	Rev. I. Dunning,	16	00
	Postages,	3	98
	Notes, property, D. M. S. Y. P.	236	43
	Cash on hand,	156	37
		809	03

1823.	*Receipts.*	D.	C.
May 1.	Donation to D. M. S. from H.D.	100	00
Aug. 21.	Balance due Y. P. M. S.	214	93
	Notes, property of do.	236	43
	Received from Manlius,	8	00
	Do. Geneva,	49	00
	Do. Auburn,	75	75
Oct. 18.	Do. Joel Whitney,	3	09
	Do. Waterloo,	25	00
	Do. Homer,	4	00
	Do. fm. Rev. Mr. Burchard, collections,	1	25
1824.			
Jan. 17.	Rec'd of Rev. Mr. Axtel, fm. Genoa, to constitute him Director U. D. S.	50	00
	Received from Presbytery of Geneva,	41	67
		809	03

Mr. C. D. Pidgion, a licentiate from Andover, was appointed, some time since, to labour for twelve weeks in the service of the Y. P. M. S. in the county of Tioga.—At Spencer he found a church consisting of 66 members, with whom he continued seven weeks. They received him with gratitude to the Society, and treated him with much kindness. The meetings were well attended, particularly toward the close of his labours. Two or three were seriously impressed, and hoped that they had obtained a change of heart. One of them, who had considerable influence in society, and whose example had been injurious, by his change of conduct produced a very salutary effect.

He then laboured for six weeks in the town of Cayuta. The church consists of about 30 members. The congregation, who were attentive to his meetings, contemplate the erection of a house of worship, and with some aid, for one or two years, will probably be able to support a minister alone.

He also visited the town of Veteran; this little band of professing Christians discovered great anxiety to enjoy the preached gospel. They contemplate uniting with a church located at the head of Seneca Lake. They are, however, both extremely poor. They might, probably raise $300, payable in produce, and with assistance might accomplish their wishes.

Mr. Pidgion, since the termination of his mission, has been employed for one year by the congregations at Cayuta and Spencer.—They have raised $300, payable in produce, and request further aid from the Society.

Rev Mr. Pool was appointed, in November, to labour for one year in the towns of Ira and Cato, to receive $75 from the Agency. This is considered as one of the most important missionary stations in the Presbytery of Cayuga. It appears from his report, that he has been faithful in his labours. Considerable religious excitement appeared a few weeks since in a section of one of these congregations, which has since decreased. Five or six have been added to the church; a mournful stupidity, in religious things, seems to pervade this portion of the country. It seems to be almost a moral desolation. We trust, however, that the labour of Mr. Pool is well expended in this region of spiritual barrenness.

In the Report of last year, the appointment of the Rev. Mr. Porter to labour in the town of Williamson was stated, and the peculiar state of that portion of the house slightly sketched.

In addition to the deplorable condition of that portion of the church, formerly described, the want of a central place for public worship, and the habit of non-attendance, on the part of the people, except when the missionary preached near their own doors, presented serious obstacles to missionary usefulness. His pious and exemplary conduct has, undoubtedly, contributed to restore the confidence which had been nearly lost in the ministerial character. Local feelings have been subdued, and an eligible site fixed upon for a meeting-house; and a subscription to erect one has been opened with flattering prospects of success.

"I cannot but cherish," says Mr. Porter, "a very tender and affectionate regard for this people, and a lively interest in their spiritual welfare. They are poor—many of them are in debt for their lands, and struggling under all the embarrassments and privations incident to a new country. But I bear them record, that to their power, and even beyond this, they are willing to contribute to the support of the gospel. They are unable to pay more than a part of the amount necessary to sustain a missionary.—Sodus, which is in the vicinity, is anxious to unite with them. If $100 could be granted these two congregations, and a suitable missionary provided, it is probable that within a year they will have erected a small meeting-house in each congregation, and be able unitedly, to support the gospel without further aid. Without such assistance, there is reason to fear that these churches will languish for years, and the multitudes around them be borne down to destruction. Could Christians, in more favored regions, realize the situation of their brethren in these destitute portions of the church, their cry for help would not be heard in vain."

Mr. A. Chapin was appointed in January, 1823, to preach for one year at Manchester, in this county. A congregation was regularly organized, & his duties, as a missionary, faithfully discharged for nine months. The prospect of building up a congregation not being flattering, it was thought best, by Mr. Chapin and the Agency, to discontinue the mission. Amidst all discouragements, there were indications that his efforts were not entirely lost. Some who were cold, and even opposed all exertions to build up the kingdom of Christ, now manifest a different disposition. Some, it is believed, have received, under a Divine influence, those impressions which will endure; he has, in general, been well received, and the cause of religion, he is confident, is gaining ground.

Rev. Oliver Leavitt was appointed in August last, to preach for one year in Volney, which contains three townships, to receive from the Society ninety dollars.—The principal part of his labour has been bestowed on the First Presbyterian Society. Five have been added to the church; one who, in the 83d year of his age, has been received and baptized.

He assisted in organizing a second Presbyterian Church in Volney, consisting of nine members. Eleven have since been added to their number; five by profession. Two others have obtained the hope of conversion, who have not yet united with the Church. A religious excitement has existed in this congregation, and though it has now subsided, yet it is believed that the repentance of more than one sinner has occasioned joy in heaven.

A small portion of his time has been spent at Oswego Falls. It is a small Church, but the natural advantages of the place promise an increase of population. His labours have been useful, and notwithstanding all discouragement the state of Society is improving.

In August, the Agency agreed to aid the congregation at Oswego, in supporting the Rev. Mr. Abel as their stated pastor, by the payment of 100 dollars. This is the county town and a station of great importance.—He commenced his labours in November. The Meetings on the Sabbath were crowded from the beginning. There has been an increasing attention on the part of the congregation, particularly within the last two or three months. There are several at the present time who appear to be deeply impressed with a sense of their sins, and are anxiously inquiring "what they must do."—From these indications Christians indulge the pleasing hope that they shall see more abundantly the effects of the rich blessings of Divine grace. The conference which began with only three persons, is now thronged. So far as we can rely on appearances, the prospects for the future are promising.

In April last, application was made to the Agency for aid in supporting Rev. Mr. Colton, at Royalton and Cambria, in the county of Niagara. It was thought expedient to promise $50 for one year. His journal for about ten months has been received. There is no statement of the number added to either of the Churches. It is said in his journal for December; at Royalton, "It is supposed we have had several conversions among us of late. Two women have just been examined for admission to the Church, but none of the recent converts have come forward. The labours of a Christian minister are much needed in this section of the country. It seems from Mr. Colton's journal, that he has laboured hard, under circumstances calculated to depress his spirits. He expresses the hope that some good has been effected by his poor and imperfect efforts."

In March, 1823, Rev. W. Page was appointed to succeed Mr. Payson at Fredonia, to labour for one year, receiving $100 from our Society. He has completed his mission. When he first came to this people, their meetings were held in a chair shop; they have now completed a commodious house of worship. Their meetings were thin, and attended principally by members of the church; now they are well attended by all classes of citizens. The prospects of the permanence of the Society are better. Thirteen have been added to the Church, and fourteen stand ready to unite with it as soon as a convenient opportunity offers. They are an affectionate people, and are anxious to secure permanently among them the preaching of the gospel.—He can raise about $300. The village, however, consists only of 400 inhabitants.—There is a Baptist, an Episcopal, and a Methodist Society, who are each supplied with a preacher. There are two other Societies without ministers. The Presbyterian church in this town is divided into two, occasioned by local prejudices. Under all the circumstances which have come to the knowledge of the Agency, the prospect, at present, that this Society would soon be able to support a pastor alone, was too little encouraging to justify our granting futrher aid.

The Agency agreed to pay Rev. Mr. Hurd $100 for his services for one year in Bethany, Middlebury, and Covington, from November last. He found a small church, consisting of 18 members, in which a general coldness prevailed. In addition to these, nearly fifty, who were either professing Christians, or who cherished hopes of their conversion, were found. Family worship was discontinued. The Lord's supper had not been administered to them in two years, and some of the professors had not been to the sacrament in six years.

Previous to the administration of the Lord's supper, in December, the communicants were individually visited. His efforts to arouse the church appeared to be attended with the Divine blessing. Two at the preparatory lecture voluntarily made confession of immoral conduct. The members generally lamented their unfaithfulness with many tears, and made many mutual pledges of being devoted to God. Seven were received into the church by letter, and one by examination. The communion was unusually interesting; the sensibility of Christians is evidently increasing, and their prospects brightening. Two have since been received to the church by letter, and two by examination. The wisdom of the plan of the U. D. M. S. is very conspicuous in this place. The people are grateful for the aid received. The small churches in this region are drooping and ready to die for want of the Gospel ministry. I know, says Mr. H. of a number of places where respectable societies mught be built up soon, if active ministers could be sent.

Rev. Ira Dunning has recently been assigned to Cold Springs, on the borders of Cataraugus. There is no minister of our order in this vicinity, not one in the county of Cataraugus.

China and Concord can raise three hundred dollars, and wish an active minister of the Gospel. They would not probably need aid after two or three years.

Holly, a village west of Rochester, on the Canal, has also applied for aid. The Agency have agreed to supply them as soon as a suitable missionary can be found.

Other applications from congregations which can comply with the terms upon which it is thought expedient to grant aid, are on file, but funds, and active able missionaries are wanting. Our engagements far exceed our means of payment; still we shall continue to promise aid, relying upon the patronrge of the Christian public.—From the good already effected by the U. D. M. S. and from the immense advantage which must result in a course of yeaes, if its simple, but most efficacious plan of operation, is pursued with vigour, we feel confident, that as it becomes more generally known, it will go forward, from year to year, with increasing strength.

For the Agency at Geneva.

HENRY DWIGHT, *Sec'y.*

CHRISTIAN MUNIFICENCE.

At one of the late religious anniversaries in London, Sir Thomas Baring related the following anecdote, respecting the London Jews' Society:—

At the first meeting which I attended as President of that Society, I found that it was in debt to no less an amount than 14,000*l.* There seemed to be no human probability of more than 2000*l.* of that sum being paid off. I felt myself, therefore, under the necessity of declaring that I could not belong to a religious society which was in debt—that either the means must be found of discharging its incumbrances, or that the Society itself must be annihilated. A single individual at that meeting put into my hands TEN THOUSAND POUNDS! I give to God the glory of this act; for it never would have entered into the heart of that friend to make this sacrifice, had not the will and purpose been given him by a higher power. To this benefaction 2000*l.* was added by the persons present, about sixteen or eighteen in number; and 2000*l.* more by another individual. In this manner the whole debt of the Society was immediately paid off; and, from that time, it has been rising as a religious society, under the blessing of God, until its annual income has now reached about 12,000*l.*

From the (Utica) S. S. Visitant.

A few days since I was travelling westward from Albany, in company with a friend. Passing a district school house, and in the vicinity of a Sabbath School, we observed just before us a group of little children, apparently very young, sitting by the way side, in the shade of a wide-spreading tree. As we drew near them, we observed their little hands folded upon their laps, all in a pensive mood, with their glistening eyes towards Heaven, and all with one voice repeating something. What it was, we were not able at first to determine, on account of the noise of our carriage; and for fear of embarrassing them, we did not stop; but by moving somewhat slower, and in the mean time listening as though we listened not, to catch some distinct sound—while at the same time they turned their eyes toward us as though they saw us not, we soon discovered the meaning of this little concert. They were with one voice lisping a hymn to the "Babe of Bethlehem." the notes were "sweet as angels use," and the lingering sounds, echoing through the woods, died away upon the ear leaving an impression altogether indescribable.

A JEWISH CONVERT.

"The Western Luminary," a religious paper, published at Lexington, Ken. 21st ult. contains a communication from a Jew of the name of Wolff, giving an accouut of his conversion to the Christian faith. The following is an abstract.

He was born in the city of London in 1797; received a Hebrew education, and learnt a trade; came to New-York in 1819; was soon after led by divine providence into the African Methodist Episcopal Church, where he heard a sermon from a coloured man by the name of Paul, from Matt. xxiii. 37.—"O Jerusalem," &c.; the prayer which preceded had made him angry, the naming of the text yet more exasperated him—but he could not decently retire, and in the course of the sermon he became quite melted down, and solicitous about his spiritual welfare.—He strove to conquer the conviction excited within him, and succeeded to a considerable extent, but remained very unhappy for the space of three years, when he went to Philadelphia; there the wretched state of his mind forbid him to tarry long, and he departed for Pittsburg and New Orleans.—He stopped, however, at Steubenville, where were no Jews, and where he frequently attended meeting. His convictions that he must be born again, or perish, continued, though he steadily resisted them. At length he was brought to the resolution to search the Old and New Testaments diligently, and to lay prejudice aside. The result was a firm persuasion of the Messiahship of Jesus, and a joyful acceptance of him as the only Saviour. He was baptized Nov. 22, 1823, and united with the Methodist Episcopal Church in Washington, Kentucky. The narrative is given in a style of much simplicity, and indicates not only a solid understanding, but an ardent desire for the conversion of his kinsmen according to the flesh. The editors of the Luminary remark on the narrative as follows:

"One remarkable fact connected with this conversion to the Christian faith, is, the exceedingly deliberate process by which the evidence was weighed, and the truth at last embraced. From the first entrance of convictions into his mind, under the appeal of an *African Paul*, to his final and full reception of Jesus Christ, four years elapsed—marked by all those scattered convictions and vows—by those alternations of doubt and trust, of despair and hope, of interest and of a sense of duty, which might have been expected in the case of a *stricken*, yet hesitating, Jew. So far from being most distantly chargeable with interested motives in this great change, it is obvious that he resisted as long as he *could*, or as he *dare*, the call of the Spirit to repentance and Christianity."—*Bost. Rec.*

REVIVALS.

The following judicious remarks on the subject of revivals, are copied from the Washington Theological Repertory. We rejoice to see such sentiments advanced and approved by members of the Episcopal Church.—*R. Intel.*

Erroneous and most pernicious ideas are frequently entertained regarding revivals of religion, and excite much unreasonable prejudice against them. To many, their very name is a bug-bear. Not having witnessed a genuine work of grace, when the Spirit is largely poured out upon a people, many vainly imagine that it is altogether the workings of an over-heated imagination.—Or, perhaps, having seen or heard of wild excesses of feeling, or extravagance of conduct in some, during a period of strong religious excitement, they consider the whole senseless fanaticism. But these excesses no enlightened christian ever pretended to approve. He mourns over them, because they often lead to self deception, and afford a handle to the enemies of truth against the work of God's power. Yet from the very nature and constitution of the human mind, they cannot always be avoided. Wherever strong feeling of any kind is exhibited, it will have, in some degree, a sympathetic effect upon those who witness it. Let an individual enter the chamber of a dying man, surrounded by his weeping friends and relatives, and, though a perfect stranger to all, he will be immediately sensible of this symyathetic power; and almost without knowing why, tears will bedew his cheeks. Let a coward be placed in the ranks, surrounded by brave men, who despise danger, talk lightly of exposure, and breath earnestly for the battle, soon will he find his breast throbbing with sensations like to theirs. But in both these cases, there is a wide difference between the grief and the martial enthusiasm of the individuals mentioned, and those by whom they are surrounded.

Now, just as is the case with these, so is it with some during the progress of a work of grace. They are warmed by the heat which proceeds from others. For a time they seem to have the flame of divine love burning within them,—and are sometimes aroused to a degree of extravagance; but all finally proves to be but false fire. Once a little removed from the influence under which they have been placed, or engaged somewhat more than usual in the chilling atmosphere of the world, they lose all their former heat, and, for the most part, become colder than before.

It is moreover sometimes the case with those who are actually the genuine subjects of a revival of religion, that, for a time, they exhibit a degree of unbecoming and injurious extravagance. Nor will this appear extraordinary to any one who attentively considers the constitution of human nature; nor will it be urged as a legitimate and reasonable objection to revivals. The first clear view a man obtains of his sinful and perishing condition, before he is blessed with a comfortable hope of salvation through Christ, is enough to awaken the most alarming apprehensions, and fill the soul with the most awful terrors;—and when there is no sufficient counter-influence to act as a restraint, there will be at times the breakings-forth of powerful feeling, to a degree which no sober christian can approve. The first revelation too, of the free grace of God, in Jesus Christ, to the convicted sinner, groaning under the burden of his offences, and shuddering at the thoughts of divine wrath, will often create within him so rapturous a joy, that its overflowings, if not directed and restrained by much christian wisdom, will lead to mischievous excesses.

A revival of religion is no delusion. It has nothing in it of absurdity, superstition, or fanaticism. It is the wonderful manifestation of the power and grace of Jehovah, in effecting, in a short period of time, what is more usually a slow and gradual work.—When a revival commences, it is often on a small scale. The rain which is afterwards sent in such abundant and refreshing showers, descends at first in a few scattered drops. Some two or three individuals of the disciples of Christ, are generally first visited. The Spirit works in their hearts a deeper concern both for themselves & for all about them. They behold how the beauty of Zion is faded, and their souls are filled with sorrow. The barrenness of God's vineyard, and a sense of their own past unfruitfulness, makes them long for a general out-pouring of the Spirit's influences. For this they lift their earnest cry to God. Not the business and active engagements of the day, can prevent their supplications; nor do they desist from besieging the throne of grace during the silent watches of the night. At length, they behold the power of the Spirit exercised in melting into subjection the hearts of some of the rebellious. Sinners begin to be pierced with the arrow of divine conviction, and to cry, "what shall we do to be saved?" The slumbering disciples of Christ are aroused from their torpor. The rains of divine grace now descend in copious showers.—Multitudes are rendered anxious concerning their never-dying souls. They wonder they never before had such a sense of their value. They are astonished at themselves that they should hitherto have been so careless about eternity. They tremble to think how they have abused the long-suffering of God, and murdered their precious time.—Every moment is now all important. All the means of grace are diligently sought and used. The sanctuary of God is crowded with those who have set their faces Zionward, and those who desire but dare not yet look unto Christ. The ordinary services of God's house are found insufficient to satisfy poor alarmed souls, weighed down with guilt, and striving for deliverance. Meetings for prayer, conference, and religious inquiry, are established; and there is no want of attendance. The power of eternal truth is sufficient to fill every mind, to control every affection, to destroy all levity.

(*To be continued.*)

REVIVAL IN MOREAU.

(*Concluded from p. 70.*)

In selecting the subjects of his saving grace, God has shown a peculiar sovereignty. From several families whose heads were pious, not one was taken: while from other families in which none were pious, a number have been hopefully converted. In one instance, the two heads of the family, five of their children, one hired man, and two blacks, were brought to cherish the hope, that they had passed from death unto life.

The decline of this work was equally gradual; and the period of its termination, equally uncertain with its commencement. Few conversions happened after the opening of Spring.

The means employed for the commencement of this work, were close preaching, reproving professors for their indifference and inactivity; and exhorting them to prayer and exertion for the salvation of sinners—the appointment of a day of fasting, and humiliation for past unfaithfulness, and of prayer, for a "refreshing from the presence of the Lord;"—likewise, dividing the society into several districts, and appointing a committee of two, to visit each of these districts. The latter was peculiarly beneficial.—The committees that went out to visit their brethren, found their employment peculiarly suited to arouse and refresh their own souls.—And the event showed that their labours of love were very successful, in awakening and in encouraging their brethren.

The means employed during the progress of the revival, were various. Besides the ordinary sevices of the Sabbath, we held all those meetings which are common in revivals, such as *anxious-meetings*, *conferences* and *prayer-meetings*. Frequent visits, both stated and occasional, to the stupid, to alarm them, and to the anxious to direct them, were not the least effectual means. Some means were here employed which would not be proper in a time of stupidity, nor in every place perhaps, in a time of revival: such as that close delineation of character in preaching, which says to *each* sinner, "Thou art the man"—such as plain and direct admonitions and warnings, in private conversation:—such as insisting on a present purpose and *promise*, to seek immediately for an interest in the saving grace of God—and such as requesting those in conference or prayer-meeting, who wish the prayers of God's people for their immediate salvation, to express that wish by *rising*. The two latter means were especially successful. The *promise* was useful in preventing that indecision, that, "halting between two opinions" which ever attends the awakened sinner, when his convictions are not overwhelming. And it served not only to fix the sinner's purpose, but also as a constant excitement to urge him onward in his purpose. *Rising up to request the prayers of God's people* was *still more* effectual in fixing the purpose, and in securing its fulfilment.

Having thus publicly declared their desire for salvation, sinners felt that they had cut off their retreat, & that their only course was *onward*. Consequently, many who rose either with reluctance or with comparative indifference, were immediately seized with most agonizing distress, terminating in speedy conversion: while many others left their burden of guilt and sorrow, as they left the seat from which they rose.

The young converts themselves, have been peculiarly useful in promoting the progress of the work. The representations which they gave of their own change, the entreaties they made with their young companions to turn and live, and the assurances they gave of the superior joys of religion, were among the most powerful means of awaking their attention to the salvation of their souls. The early establishment of a prayer-meeting for young converts, laid the foundation for much subsequent activity and usefulness. And at a time when a declension was feared, a 'general conference of the young converts,' in which they resolved to awake to new energy, was the apparent means of giving the work its most powerful impulse.

Since I began to labour in this church, 152 have united with it by profession, and 4 by letter; 13 now stand propounded. With the several Methodist classes in the neighbourhood, I judge that about 60 have united. But as they receive those on trial who do not profess to have yet been born again, I am unable to state how many of these are hopeful subjects of conversion.—Fifteen, I am told, have united with the Baptists: And, as near as I can calculate, there are 54 others who entertain hope, but who have not, to my knowledge, made profession of religion.

The church is at present, harmonious and prosperous; and presenting a striking contrast to what it was a few years ago, when rent by animosities and contentions. Heretofore, they had no Sabbath school. Now, 5 schools, tho' small, are yet in successful operation. Heretofore they had no Bible Association; but lately one has been established. Heretofore the Monthly Concert was but thinly attended in one or two districts; now it is attended in five districts; and for each of them a charity-box is

provided.—And we may hope they will hereafter do much for the spread of the gospel.

Although there are few or no late instances of conversion, the church manifests a zeal and prayerfulness which would seem to indicate, that at no distant season, they would enjoy another "refreshing from the presence of the Lord." Such is their hope. Let it be our prayer that they may not be disappointed.

WILLIAM BACON.

August 13th, 1824.

The Columbian Star mentions the pleasing progress of the work of Divine Grace at Tick Creek, Love Creek and Friendship, in North-Carolina. It is stated that in the middle section of this state, not less than *twenty-five hundred* members have been added to the Baptist churches since the revival commenced.—*Bost. Rec.*

Zion's Herald, a Boston Paper, mentions, that there is a revival among the Methodists in Dorchester; the fruits of which are, already, the hopeful conversion of more than thirty, chiefly young persons between the ages of 12 and 20.

There is now an extensive revival prevailing in Salem, Mass.: but in consequence of a special request, we refrain from giving particulars at the present time.

WESTERN RECORDER.

UTICA, TUESDAY, SEPT'R. 14, 1824.

Some interesting extracts from Dr. Rice's Sermon on "*Charity at Home*," will be found on our first page to-day. This is becoming an important subject with the Christian community, especially in this country where the work for Domestic Missions is daily increasing in extent and magnitude.

A communication from "Y." came too late for the present number.

The Editor of the Albany Religious Monitor, offers some important remarks on the subject of Religious Revivals: but we are not entirely satisfied that all his inferences are fairly deduced. Apostacies and delusions and errors of a *fundamental* nature, are indeed to be deprecated; and religious enthusiasm *properly so called*, ought certainly to be guarded against by all prudent and lawful means. Yet the existence of these, in any time of religious excitement or afterwards, should not be hastily taken as evidence of the exclusion of better things. The history of the Apostolic age could furnish to some extent the same objection; and yet no one is prepared to say that *any* of the Revivals of that age were of a spurious character. That the present age furnishes some instances of the latter character, is undoubtedly true: but these we would hope in charity, are not numerous.

Nor are we disposed to infer from the present acknowledged time of coldness, that there may not be frequent revivals in some parts of the country; and, even *here and there one* in the midst of us. It should be recollected that the revivals reported, including all that have been called by the name, bear no proportion to the number of towns and societies throughout the same extent. This state, for instance, includes nearly 700 towns, some of which contain two or more societies, while others are destitute: Yet half of this number, is probably more than three times the amount of revivals reported in the whole United States for six months past.

If the Editor of the Monitor means (for we are not quite sure that we comprehend him) no more than to say, that publishing and making the most we are able, of the current notices of revivals, to swell our columns and give interest to our publications, while the subject of declensions and apostacies is almost entirely neglected; if he means to say no more than that this has an unhappy tendency, we are quite of his opinion as he seems to think, and the remarks of ours which he did us the honour of placing at the close of his own, will be found in union with this sentiment. But farther than this, if we except some editorial negligences, we are not disposed to go. The whole subject is delicate, and in our opinion, there are many things connected with it, which are of a nature too important to be disposed of, without mature reflection and much personal observation.

Theological Disputation.—A public dispute has recently taken place in the Universalian meeting-house in Philadelphia, between a Universalian and a Presbyterian minister. The former, we understand, gave the challenge, and the latter accepted it on condition of the observance of several written rules, placed in the hands of three or four individuals appointed for the purpose. The disputants were to speak in regular succession, each for a given length of time, &c. The rules were at first strictly adhered to; but as the debate became protracted and animated, the parties, as is usual in such cases, were thrown off their balance;—all was confusion and clamour; both claimed the victory, and each is about to present the public with statements of the arguments and proceedings, which, it seems, will be sufficiently dissimilar and contradictory.

By a note in a late number of the Christian Gazette, it appears that Mr. Kneeland, the Universalian, had advertised his pamphlet as being in the press, while Mr. McCalla, the Presbyterian, complains that he himself had not only been *substantially denied* the privilege of stating his argument at full length during the disputation, but that Mr. Kneeland must necessarily give an unfair statement of the argument that was delivered, from the fact that he had no documents, except such as relate to his own side of the question. Mr. McCalla adds, that the public will shortly be presented with his own argument in full, together with such other particulars as the case may demand.

As for ourselves, we have always entertained an unfavourable opinion of this method of controversy, especially with Universalians, with whom sophistry and sound argument are always one and the same thing; and we have been induced to mention this affair, chiefly, that the public might not be misled by false representations through the medium of other prints.

We do not now recollect of more than two instances, where any thing like a public disputation was attended with favourable results. One of these was in Boston, where a well known Rev. Professor attended a whole course of lectures on universal salvation, and took minutes of the argument, opposite to which he placed select passages of scripture that flatly contradicted the preacher. When the latter had dismissed the assembly at the close of his last lecture, the Professor begged the audience to tarry for a few moments, when he delivered his minutes to the following effect.

Mr. —— says thus. Jesus Christ says thus.
Mr. —— says thus. Jesus Christ says thus,
&c. &c.

Proceeding through with his minutes, he dismissed the assembly without farther comment; yet, not without producing a most powerful effect on their understandings.

The other instance took place somewhere in Vermont, where the challenge of the Universalists was at first disregarded, and at length accepted with reluctance. The disputants were four in number—two of each party. By the terms of agreement, each was to read in his turn one hour from the scriptures, without comment. The first Presbyterian arose and read a selection of passages that pointed out the character of false teachers, and the danger of listening to them. The next hour was occupied by one of the Universalians, in reading texts in proof of his favourite doctrine, which, however, could not speak to the purpose without comment. The latter was followed by the second Presbyterian, who read again the principal texts that had been furnished by his colleague, together with additional verses in the connexion. Upon this, we understand the audience cried out with one consent, "We want no more." The remaining disputant declined the exercise of his privilege; and Universalism thenceforward was banished from the place.

Sabbath School Monthly Concert.—A concert of prayer for the success of Sunday Schools has been recommended for some time past in several of the religious papers, and many reasons have been urged for its general observance—such as the importance of the rising generation, the worth of souls, and the blessings that are always annexed to the faithful observance of praying associations. We are happy to learn from the American Sunday School Magazine, that several of these associations have been already established, and that the only thing now to be determined on, is the *particular day* for the concert. The Philadelphia Board of Trustees have passed a resolution, recommending the general observance of the 2d Monday in every month.

We are gratified to learn that Professor Anderson of the University of Maryland has benevolently offered to educate an Indian Youth at his own expense in the theory and practice of medicine. The offer has been communicated to the Secretary of the U. F. M. Society, Mr. Z. Lewis, and an individual for the purpose, it may be expected will soon be designated. We hope that this example may be followed by others, for regularly bred physicians may doubtless be very useful accessories to the Missionary establishments.

The Nation's Guest—The Tour of Gen. La Fayette, continues every where to be marked with the same demonstrations of good feeling with which it commenced: and there is not probably another individual living whose presence would excite such unfeigned gladness in the hearts of Americans. Arrangements continue to be made in the principal cities and towns, for his reception, and Utica will make one among the number. The General occupies a large place in the columns of Religious Newspapers, and the political papers are literally filled with him. Many a horrid catastrophe, and many a marvellous transaction has been excluded for his benefit, and even our old friend the Sea Serpent has made no more than one appearance since his arrival—but, this for our brother editors. We sincerely rejoice at the good feeling manifested on these occasions, and shall be happy at some future time to tell our readers that we too, have had an opportunity of saluting the Nation's Guest. The Gen. is now on his way to the South.

NOTICE.—We are requested to give notice, that the Albany Synod will meet at the first Presbyterian Meeting-house in this village, on the 5th of October next, at 7 o'clock in the evening. A sermon with the usual exercises may be expected.

The Presbytery of Oneida are to meet on the same day at the same place, at 2 o'clock P. M.

ONEIDA SABBATH SCHOOL UNION.

The Oneida Sabbath School Union was organized on the first of September, and has now commenced operations. Its principal objects, as set forth in the Preamble to the Constitution, are, to combine the efforts of active labourers, to encourage and assist infant societies, to establish Sabbath Schools where it is thought expedient, and give greater weight and influence to the institution, where it is little known. The Constitution is to be published, together with a Circular Letter, by the Corresponding Secretary, and a copy sent to each Sabbath School in the county.

The Officers of the Society, constitute a Board to manage its concerns. They have put themselves under the protection of the "American Sunday School Union."

OFFICERS FOR THE YEAR ENSUING.

William Williams, *President.*
Jacob Snyder, 1st *Vice President.*
Thomas F. Field, 2d *Do.*
Samuel M. Blatchford, *Corresponding Sec'y.*
William Walker, *Recording Secretary.*
Charles Morris, *Treasurer.*
Charles Hastings, *Agent for supplying Auxiliaries with books.*
G. S. Wilson, *Agent for visiting the Schools embraced in the Union.*

This institution is to be principally supported by subscription. Fifty cents per annum entitles a person to membership. The funds will be devoted to the assistance of infant societies,—to the establishment of new schools,—and to such other objects as shall be thought expedient for the good of the Union.—*S. S. Visitant.*

Religious Intelligence.

Abstract of Intelligence from the Missionary Herald for September.

PALESTINE MISSION.

Messrs. Fisk, Wolff and King arrived at Tripoli, near the foot of Mount Lebanon, on the 2d of October. "The place was supposed to contain about 15,000 inhabitants, of whom 400 or 500 were Greeks, a few were Maronites, and a few Jews. The rest were Mussulmans.—From the terrace Mr. F. counted 11 minarets."

Two days afterwards they visited the mount, and spent some time at a Maronite convent, which contains about 100 ignorant, dirty and stupid monks.

"I learn from the Superior, says Mr. F., that the Maronites baptize in the same manner as the Syrians. In administering the Lord's Supper, they give wine only to the priests; to the other monks and the common people, bread alone. He says, the Armenian Catholics administer it in the same manner, while the Greek Catholics administer it in both kinds to all the communicants. He thought the English baptized in the blood of a dove."

After alluding to a conversation on the subject of marriage, when the monks endeavoured to defend their principles, with the most barefaced sophistry, Mr. F. adds:

"While we were discussing this and other topics, one of the monks took Mr. Wolff out and said to him privately, 'I perceive that you are right, and I wish to go with you.' Probably, however, he was influenced by mere worldly motives, being discontented with his present situation and hoping to be more comfortable with us."'

The Missionaries proceeded to visit several places in Lebanon, Syria &c., and they give some account of the situation, religion, language and dialects of the country. They visited Triam, which is at the same time, a convent and a college. The number of students is small. The library contains between 5 and 600 volumes, among which, are four folios that contain the pope's bulls.

"Oct. 22d, Mr. Fisk terminated his residence at Antoora, and returned to Beyrout; where, on the 25th, he sold 400 Psalters to a Catholic, who purchased to sell again."

MISSION IN CEYLON.

The following passages are from Mr. Winslow's journal at Oodooville.

"*March* 30, 1823. Our congregation to day was larger than usual, there being near 60 men and women, and 240 boys and girls; and what was particularly encouraging, 25 men and women, some of them among the most respectable around us, came into our verandah to attend the second meeting, held for free and personal conversation with those who wish "to know the way of God more perfectly." I was much pleased to remark in speaking of congregations here, that though we might in some public places collect more perhaps than we could address; and so, perhaps, be able to talk of hundreds and thousands; it is so disgraceful for any to come often to our appointed places of worship, that it is a great thing to have but a few tolerably constant hearers."

"*April* 1. Spent the day in company with brother Spaulding, in visiting the remotest parts of Manepy and Oodooville, and the region between us and Jaffna, which we had not before thoroughly explored. We found the population large, and though so nearly within the sound of the Gospel, the people generally were very ignorant. I passed at first through rather a barren, sandy country, with here and there a grove of palms. The inhabitants were few and scattered. Almost the first man I met was a Vedan, the police officer of a village, to whom I talked some time and gave a tract. He said, "Idolatry is wrong, the people are ignorant, they ought to be instructed." Soon after leaving him, came to a number of women, who were digging, on the barren plain, a small root about the size of a clover, which is used in dying cloth, and makes a durable red colour. They were so entirely ignorant that I could scarcely make them understand the most simple truths. They seemed only to know how to use their little wooden bar, pointed with iron, with which they dug the roots. I next went to a neat and decent looking mud house, and found among others a very respectable looking woman, who seemed perfectly indifferent to me and to my message. She walked back and forth in the yard in front of her mud cabin, as erect, and with as much state, as a Sultana. In one other instance, during the day, I met with still worse reception; but through the influence, I believe, of fear. I had gone into a yard where was a neat but small mud cabin, with several others near, and having sat down in the verandah, spoke to the woman of the house, who was at a little distance mending or making a basket from the leaves of the Palmyra tree. She was as much alarmed as though a robber had come, and hurried away, saying, "there are only women here—no men—you cannot come." In a moment after she returned, having called all the women in the neighbourhood, and attempted to drive me away. I told her and the others with her, not to be alarmed; I had come to do them good and not hurt; and attempted to quiet and talk with them. But their countenances expressed the greatest terror; and they did not dare to approach within several rods. At this distance several of them stopped, and heard what I had to say; but seemed much relieved when I proposed to go. From several other more respectable women, and from several companies of men, I met with a different reception."

"*April* 6. Commenced a Sabbath-school today with 165 boys, divided into 12 classes. A small school for girls and women was commenced a few Sabbaths ago, by Mrs. W., but at present there are, besides our own family, only 3 girls and 1 woman.

12. Spent the day at Manepy, witnessing the heathenish ceremonies at the temple of Pallear. It was the closing of the principal annual ceremonies, and the beginning of the Tamul New Year. The idol was carried out on a large car, after which more than thirty rolled in the sand and dirt, the whole length of the circuit. It was an affecting sight."

(*To be continued*).

THE JEWS.

The abstract of the Report of the *London Jews' Society*, given in the course of the past month, contains a summary of facts relative to the present state of the Jews and their opening prospects, highly encouraging to all who wait for the consolation of Israel. The various societies which are concerned in meliorating the temporal condition, and in promoting the salvation of the ancient people of God, will rejoice that instances of satisfactory conversion are multiplying, that many Jewish young men are pursuing theological studies in Christian seminaries, with a view to future employment as ministers and missionaries—and that the Scriptures and Tracts are sought for with so much eagerness by many, who, though unconverted, are desirous of learning the way of God more perfectly.—*Bost. Rec.*

BAPTIST MISSION IN LIBERIA.

The Committee of the Baptist General Convention, at their last session, report that there is now an orderly Baptist Church constituted at Liberia, under the care of Mr. Carey, a coloured missionary, who has recently been joined by the Rev. C. M. Waring, (also a coloured preacher) from Virginia, whose character is said to be such as to warrant high expectations of his usefulness. Surely Ethiopia shall stretch out her hands unto God!—*Ch. Gaz.*

THE OSAGES.

The mission among the *Osages* has had to encounter various difficulties, like all other new establishments, and is not even now in a state of equal security with some older stations.—But there are omens for good. An Agricultural establishment is formed, and some of the Indians discover a disposition, or at least a willingness to labour in the fields, and exchange their habits of indolence and dependence, for habits of industry. The garrison of the United States, now established in the vicinity of these stations, will exert an influence as salutary to the missionaries as to the Osages. The schools are increasing. The improvements of the children are marked and encouraging.—*B. Rec.*

SUMMARY.

Beneficiaries.—Within ten years more than 700 young men have been assisted in obtaining an education for the ministry. Shortly they will all have entered on their work—and who can tell the amount of good resulting from their labours to the cause of Zion!—*B. Rec*

The *Massachusetts Domestic Missionary Society* has assisted sixteen feeble churches. The encouragement thus given, has been deeply felt and gratefully acknowledged. About $1250 were expended. This is is not unlike the five loaves and two fishes distributed among five thousand it has by no means been lost.—*Ib.*

War has been declared between the British authorities and the emperor of Burmah; and there is reason to fear that the effert of this war will be injurious to the prosperity of the Burman Mission. We sincerely hope it may prove otherwise.

The Duke of York, Commander in Chief of the British Army, has issued a general order to prevent the officers of the different regiments from distributing the Bible and religious Tracts, among their men, as has sometimes heretofore been done. None but the Chaplains to whom the duty appropriately belongs are allowed to make these distributions in future.

Emigrations to Hayti.—Sixty coloured people lately embarked at Philadelphia for Hayti, [illegible] more are waiting for an opportunity. One hundred and thirty have sailed from New-York for the same destination: and thirty are mentioned in Richmond, Virginia, as on the eve of embarkation. President B., it seems, will eventually be prepared to receive emigrants to the amount of one million.

Rev. John Wheeler, of Winsor, has been elected president of the University of Vermont, in place of Rev. Daniel Haskell, whose office the trustees have declared vacant in consequence of his bodily infirmities.

Moravians in North Carolina.—We learn from the Raleigh Register, that about two years since the females of the Moravian church in Salem, N. C. formed themselves into a society, for the purpose of extending the blessing of the gopsel to the coloured population in that part of the country. They had succeeded in raising a Meeting-house, in which divine service is performed by Rev. *Abraham Steiner*, a venerable minister of that society. They have at present, a regular and orderly church.

Boston Recorder.

Maumee Mission.—The Indians continue to manifest favourable dispositions. In the school there are twenty-four regular scholars—half of them are able to read their Testaments—some of them very attentive, especially the large boys. This mission is under the direction of the Western Missionary Society, Rev. L. Robbins, Superintendent.

Asylum for Civilized Indians.—The board of managers of the General Convention of the Baptist denomination in the United States: at their late session in Washington, voted "that in their opinion, it is expedient to make application to Congress to obtain some section of the Western country, where civilized and converted Indians may find a home, alike remote from the neglect and prejudices of white persons, and from the necessity af obtainining a precarious subsistence by hunting: where agriculture and the arts may be cultivated, and the great truths of the Gospel may be made known."

Indian improvement.—Two Indian boys, from the Chippeway Nation, passed through New-Haven, a few days ago, on their way to the Cornwall School. Such is their desire after knowledge that they worked hard to earn money to defray their expenses in travelling. They left their native home and committed themselves to the care of their teacher, in opposition to the wishes and counsel of their parents and friends. We hope these and other foreign youth at this interesting School, will not be forgotten by the Christian public.—*Bost. Rec.*

POLITICAL.

Latest from England.—By the London Packet, and Chariot from Liverpool, London dates to the 26th July, are received. The papers speak of the feverish state of many parts of Europe on the repetition of rumours of expected wars;—of the determination of the Holy Alliance to assist Spain and Portugal to recover their Ex-colonies;—of agitations in the French Councils;—of frequent meetings of the British Cabinet Ministers;—and of the consequent decline of South American stocks. Other papers denominate these rumours as prognostics; & that that peace of the world was too strongly established to be shaken for a long time. They add, that the British stocks were on the rise at the last date;—that altercations among French Ministers were natural and proverbial; and the Courier accounts for the frequent meetings of the British Cabinet Ministers, by the fact, that they are desirous of finishing all the sujects before them, prior to their departure for their country houses.

It was still rumoured that the English Ministry would furnish Portugal with a body of Hanoverian troops.

The French ministers continued to cherish their Navy—A squadron of fifteen frigates was to be fitted for sea ostensibly on a voyage of discipline.

Greek accounts continued vague. The friends of the Greeks pronounced all their affairs to be prosperous; while their enemies declared them to be waning, and that on the death of Lord Byron the English officers quitted their cause.

Bost. Rec.

"A letter from Syria, of May 1, speaks of the ruin of the Island of Candia. Above 30,000 persons had fled from the rage of the Turks, who committed horrible cruelties. At Samos, on Easter Sunday, a difference occurred between the contending parties, in which above 200 persons were killed, and about 1500 peaceable inhabitants had fled to Ipsara.

"The Turkish squadron had arrived off Negropont. Three Ipsariot vessels which were blockading the island were taken by surprise. The crews escaped ashore after setting fire to their ships."

The Emperor of Russia set out on the 6th of July, to visit the military colonies in the government of Novogored.

Sir Edward Barnes arrived at Ceylon on the 18th of January, and the next day was sworn in as Governor, commander-in-chief, and vice admiral of that settlement.

The last accounts received from Cape Coast Castle state, that the Fantees had separated from the British troops, and had several skirmishes with the Ashantees.

RIHO-RIHO, King of the Sandwich Islands, died at London on the 14th, of an abcess on the Lungs.—Before his death he requested that his remains, with those of his wife, might be removed to his native Island.

Late Mexican papers state, that Iturbide landed on the 6th July at Soto la Marina, was taken prisoner by the Governor of Tamaulipas, and *shot* on the 19th in the city of Padilla, after having been allowed a "short time for Christian preparation." The Mexican Congress have decreed a pension to his wife and family of $3000 per annum, but forbidden them to reside in the republic.

The Lachine Canal, (the first Canal in Canada) has been completed. It is nine miles long and surmounts 48 feet of rapids.

The Chesapeake and Ohio Canal.—The Board of Engineers have finished their first general reconnoissance of *the eastern and middle sections* of this great national design; and *no doubt is entertained of its practicability.*

Slavery in New York.—The period fixed by law, for the termination of slavery in this State, is the 4th July 1827. According to the census of 1820 there are 29,279 free persons of colour, and 10,092 slaves, in that state.—*B. Rec.*

The Indians have recently committed new excesses in the western part of the United States.

The Yellow fever has made its appearance in Charlestown and New-Orleans.

MARRIED—On Thursday evening, the 9th inst. by Rev. S. C. Aikin, Mr. Joseph Colwell [illegible] to Miss [illegible] all of this place.

At Whitesborough, on Wednesday evening, by Rev. Mr. Frost, Mr. William Talcott, merchant, to Miss Catharine Elizabeth Curtenius, daughter of the late General Peter Curtenius.

DIED—In this village, last Sabbath, an infant son of Mr. M'Garry.—On Friday last, *Andrew Jackson*, son of Benjamin Wilse, in his 10th year. His death was occasioned by falling from a loaded waggon, one of the wheels of which passed over his body.—The remains of Mr. *Pitt Shearman*, who died in New-York, were yesterday interred in this village.

On the 8th inst. Rev. *John Sergeant*, Missionary, at his residence in Stockbridge, aged 73.

At Clinton, on the same day, Nancy Platt, daughter of Geo. Bristol.

At New Fairfield, (Conn.) on the 25th ult. Rev. Medad Rogers, aged 74 years. He had been pastor of the Congregational Church in that place 38 years.

In Lee, Mass. Aug. 12, Rev. Alvan Hyde, son of Rev. Dr. Hyde, and pastor of the congregational church in Madison, Ohio, 30.

SECOND VOLUME
OF THE
Western Recorder.

As the patronage hitherto extended to the Recorder, has been such as to equal the most sanguine expectations of the publishers, they are happy to state, that arrangements are made for issuing it weekly the ensuing year, agreeably to an intimation contained in the original Prospectus. It has been the wish of some that the Recorder might be issued in the octavo form on account of the greater convenience in binding. As this plan would lessen the labours of the Editor and publishers, there could be no objection against it on their part except what would arise from a desire to favour *in reality* the interests of their patrons. Let an octavo paper be unfolded till it assumes the shape of an *ordinary* paper, and the quantity of blank margin that meets the eye may sufficiently explain our meaning. The second volume commences with Jan. and the net proceeds as originally intended, are to be devoted to two important institutions in the Western District. It is hoped that the necessary advance in the price will not be found to operate as an objection; for the terms now proposed are as low as is usual in similar undertakings—They are as follows:

TERMS.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*

Just received and for sale by Merrell & Hastings at No. 40, Genesee-street, *The Christian Almanack* for 1825.—Also a few copies of the Life of LA FAYETTE.

Utica, Sept. 14th, 1824.

POETRY & MUSIC.

"Kindled only at the skies."

For the Western Recorder.

A FRAGMENT.

Far from the city's noise and strife
Amidst the charms of rural life,
My days pass quietly along,
Regardless of the distant throng.
Favour'd with competence and health,
I ask not luxury nor wealth:
The great, whose delegated power
Expires in every fleeting hour
I envy not: nor yet the proud
Self-elevate above the crowd:
With haughty steps, still let them stride,
While fools adore and men of sense deride.

The warrior's fame is nought to me,
Though dear-bought from the land or sea;
'Tis what he hazards life to gain,
And prostrates millions to sustain.
He holds the torch of desolation
And glories, but in devastation.
The champion of his country's cause,
Protector of a nation's laws,
Whose sword ne'er seeks a false pretence
Nor glitters but in her defence,
I venerate. Let him receive
Such honors as the world may give.
He seeks not war, nor sues for peace,
But bids th' invading arm to cease.

Nor yet the statesman's birth I crave:
The sycophant th'accomplish'd knave,
Are his associates. The vulgar throng
May chant his praise in rustic song,
May certify his honor'd station
With many a wide mouth'd acclamation;
May doff their caps at his approach,
And task themselves to draw his coach;
May dread his frowns and greet his nods,
As if his arm controll'd the Gods:
But frail are honors such as these,
More fickle than the summer's breeze.

Ambition's slave! he shrinks for fear
Some dread disaster may be near.
To-day is his horizon bright,
But yesterday 'twas dark as night;
To-morrow clouds shall veil his skies,
Meteors shall glow and storms shall rise.
Compell'd to yield, he seeks at last
A shelter from the whirlwind's blast,
In some lone cot or distant cave
His hopes to bury and himself to save.

Such was his fate in sterner days;
And though our land may claim the praise
Of radiance mild and kinder skies,
Though storms shake not our destinies;
Yet fickleness with all her train,
Of disappointment shall remain,
Forever to the world's disgrace
To scourge the statesman out of place.
Freedom with all her faith and honor,
Has still one odious stain upon her,
A view she has of all things hateful—
Forever to be found ungrateful.

* * * * * * *

Fayette, didst say—To him 'tis true
Our countrymen pay honor due;
And well they may, for mere regard
Is all he claims as his reward—
Had he but asked for place or power
His name had perished in an hour.

No: I'm content with humbler lot,
To call my own one little spot;
To guard it with a patron's care;
To meet my friends and kindred there;
To grant the humble poor admittance,
With the distrest to share my pittance,
Is all I crave of earthly bliss—
All, of a wretched world like this.
Nor would I seek the joys of sense,
Nor spend my days in indolence;

* * * * * * *

Probation's hour to mortals given,
To fit th' *immortal* soul for heaven—
O, may that hour be blest to me—
Be blest to all eternity. X.

MUSICAL EXPRESSION NO. I.

"*Bestow'd by Heav'n, but seldom understood.*"

It is a circumstance unfavourable to the cultivation of Music, that, Expression has hitherto been investigated, chiefly in relation to philosophical principles that cannot be readily reduced to practice. It has been represented as something mysterious in its nature, capable of producing effects, scarcely less than miraculous: and though it has often been insisted on, as an important requisite in music, it has as often been placed at a hopeless distance, beyond the capacity of the learner.

Some writers, indeed, have reasoned respecting it, precisely as they would have done if it had been a matter of mere sensation, as in tasting or smelling: others have gone a step farther, and treated it as the *result* of such sensation, exerted on the faculties of the intellectual man. Others, again, taking experience for their guide, have proceeded analytically in their investigations, consulting certain distinguishable qualities and characteristics in composition and execution; thence inferring that contrast, pleasantness of tone, peculiarity of emphasis, multiplied or limited combinations, &c., are the chief things on which musical expression depends; and that he who adds to the due observance of these, a quick sensibility to the charms of music, will be in little danger of wanting expression. According to this notion, which is at present the prevailing one, learning and taste in the composer, and mechanical dexterity in the performer, are the principal requisites in the art; and just in proportion as these are wanting, will the music be deficient in character.—Hence, the individual who may now stand highest in this exhibition of talent, will be out of favour the moment that any one appears with greater powers; and the latter in his turn will be superceded by another, whose miracles of skill are still farther removed beyond the reach of ordinary performances. All this while, however, the music will be praised for its expressiveness, and he who should presume to call in question the real existence of this quality, might perhaps be deemed a heathen and a publican. Such, in modern times, has been the progress of the art in Europe, and such is the direction it is now taking in our own country.

But this state of things, especially in church music, is most evidently wrong. Can it be that the great Arbiter of Nature, who demands the *skillful* employment of music in his service, has placed the art beyond the reach of his worshippers—that he has left it only within the power of prodigies of the highest order, to attain to real excellence? Certainly not. The simple truth is, that an erroneous standard of taste has been instituted—a standard which reverses the order of things, by placing rational and refined amusement higher in the scale of importance, than the article of practical utility. Music has been indeed, considered as an art which ministers to the sensibilities of our nature: but the *manner* of this ministration has been little thought of—it has been considered as an affair of no moment; and treated as a matter of mere moonshine. Visit the theatre, the oratorio, the concert-room and the church; and, in *this one* respect, you will every where observe the same appearances. The grand desideratum is, to afford gratification. This done, and all will be well. "Did you not perceive how such a passage pleased the audience?"—"how silent they were during such or such a movement!"—"What a number of them rose involuntarily from their seats, during the performance of such a strain!" "That pathetic passage—did you not notice the tribute of tears from such and from such a person?"—Such questions and remarks as these, constitute for the most part, the sum total of the musician's observations on the article of expression—an article on which depends the whole question of moral utility.

But how evident is it, that these observations are entirely superficial! Who is there that does not know, that the pleasures arising from gratified taste, will often have a tendency to draw off the mind from its pious contemplations?—that the attention will frequently be diverted from its proper object, by the very thing that essays to fix it there?—that even the bursting forth of sudden and powerful emotions may sometimes operate to the detriment, instead of the advantage of the worshipper?—So true are these representations, that even in pulpit oratory, the effects we are now alluding to, have long been looked upon, with more than an eye of jealousy; and they are never desirable to the Christian but in proportion as they contribute towards fixing and riveting the attention to the most important views of the object about which they are employed.

Here then, we are presented with the only true basis of expression. Whatever merit a composition or performance may have in other respects; if it is not calculated to fix our attention on the themes about which it is employed, and to enlist our feelings in their favour, it is, in the highest sense of the phrase, destitute of expression; and the more it pleases or gratifies the audience, under such circumstances, the more unsuitable it must prove for the sacred purposes of devotion.

(*To be continued.*)

The Lyre, a small periodical pamphlet, devoted to musical information, has lately made its appearance in New-York. We wish it was in our power to add that it is ably conducted: but the case is otherwise.

A new choral society has been formed in New-York, for the encouragement of sacred music. Several of the most respectable clergymen are its patrons.

Stammering.—The celebrated Cotton Mather, was in youth, so great a stammerer, that he at first chose the profession of medicine, from a belief that it would be impossible for him to cultivate an acceptable manner in speaking from the desk. At length, however, a friend suggested to him, that, as singers were never known to stammer he might obviate his impediment by cultivating a slow deliberate and protracted manner of enunciation. The expedient was adopted, and the good man, it appears, became in time, distinguished for his eloquence. This plan would prove extensively useful to the stammerers of any age, were it to be pursued with judgment and perseverance.—Let the tones at first be prolonged as in singing, and afterwards shortened by degrees, as the facility of utterance improves, and nothing more will be required. It may not be improper to add, that our own personal experience confirms the utility of this method.

COMMUNICATIONS.

To the Editor of the Western Recorder.

SIR,

During a long journey through various parts of this highly favoured land, I have witnessed many things calculated to cheer the heart and encourage the exertions of those who mourn over the desolations of Zion. I have seen in successful operation, Foreign and Domestic Missionary Societies, Bible and Tract Societies, Societies of Industry, Sunday Schools, and many other institutions, calculated in the order of Divine Providence, to usher in the Millenial day. But in no instance have I been so amply repaid for all the toil and fatigue of travelling, as in my visit to the Foreign Mission School, at Cornwall, Connecticut. There are now at the School 30 young men speaking 12 or 15 perhaps 20 different languages. I stopped at the house of the Steward and found myself immediately surrounded by 12 or 15 of these interesting young men. They had heard that I had been engaged in Indian Missions, and nothing could exceed the kind civilities which flowed spontaneously from them. Being anxious to learn the state of Religion among them, I began conversatioh with a Tuscarora youth, with whom I had before been acquainted. In the most simple and unaffected manner he told me what Jesus had done for his soul. He was immediately joined by a Jew, a Portuguese, a Chinese and a Cherokee, all anxious (as if they had been afraid of losing the opportunity) to tell me how Jesus the Saviour had led them, "blind, by a way which they knew not." How he had raised up friends in a land of strangers, who had broken down the strong wall of prejudice, and won their affections, and, guided by the unseen but merciful hand, had brought them to *Cornwall* and to the *Cross*. The association between these two names appeared to be dear and intimate. The Portuguese youth said that his father had disowned him, and had said that he should never write to him again. When asked what he should do, he answered, "I have since written him six letters, and shall continue to write as long as I live. I well know," continued he, "that if I should go to my cauntry, the Inquisition would be my home; but if the Lord opens my way, I am ready to go to prison and to death, that I may carry the Gospel to my poor benighted countrymen." Truly, my dear sir, such zeal, and such ardent love for souls, I have not often found. It was at a late hour that we parted for the night, and I believe, with mutual regret. Three of them, a Jew, a Portuguese and a young Greek, insisted upon accompanying me to the house where I should lodge, that they might have opportunity for further conversation.

I visited the worthy principal of the school, who, by a righteous, but mysterious Providence, is nearly laid aside from his labours. He is so feeble as scarcely to be able to bear the fatigue of riding a single mile, yet hears recitations at his room, and sometimes walks to the school house for the same purpose. I could not but think the account of Gideon and his 300, worn down with heat and toil, was beautifully applicable to him—"*Faint*, yet *pursuing*."

Early in the morning, I went to the school house at the hour of prayer, and there heard with feelings which I cannot express, the once stubborn Jew, with the vail removed from his heart, pleading with all the eloquence of nature for pardon and acceptance in the name of Him who was despised and rejected of his brethren.

I could not resist the wish I felt, to visit the grave yard, and weep over the ashes of the lamented Obookiah, Patoo, and others, who, tho' they sleep in death, are accepted, in as much as it was in their hearts to erect a Temple to the Saviour in the Islands of the sea. While there reflecting on that adorable Providence, who bears in his hands and his heart, the name of Zion, and who has sworn that her ruined walls shall be raised, and how his hand hath already settled the foundations of this nursery of the prophets, with which are associated the dearest hopes of every enlightened friend of Missions.—How could I realize that any one had ever opposed this institution? "Can it be possible," I exclaimed, "that it has its enemies!! That the envenomed dart of slander has ventured to aim its deadly thrust at this *heart* of missionary operations!" Can it be possible, that even Christians regard this nursery of Christ's Church, gathered from from the wilderness, with cold indifference!" "Can it be, that this infant of promise must languish for the want of sustenance!" Oh no—Jesus has set his seal upon it, and has commanded his church to nourish it. He has emphatically said to her—"take this child and bring it up for me," and if any are disposed to listen to the machinations of its enemies, & knowing its necessities, to shut up their bowels of compassion, I would entreat them to walk round about this consecrated spot, tell its towers, mark well its bulwarks, mingle with its inmates, hear them in their many tongues, or stammering in ours, the praises of Jesus; Witness their gratitude to God, and to their brethren, for the blessings they enjoy—Let them see all this, and if they are not *filled* with compassion, they themselves ere certainly entitled to pity.

Yours truly. H.

Sept. 4, 1824.

A few communications remain on hand: but for the most part, they are too imperfectly written for our purpose; among the latter there is one under the signature of C. W. F.

MISCELLANEOUS.

FALSE REASONING.

Falsehood can often best be confuted by giving them the full swing of their own absurdities. Some arguments may be compared to wheels, where half a turn will put every thing upside down that is attached to their peripheries; but if we complete the circle, all things will be just where we found them. Hence, it is common to say, that arguments that prove too much, prove nothing. I once heard a gentleman affirm, that all mankind were governed by a strong and overruling influence, which determined all their actions, and over which they had no control; and the inference deducible from such a position was, that there was no distinction between virtue and vice. Now, let us give this mode of reasoning full play. A murderer is brought before a judge, and sets up this strong and overruling propensity in justification of his crime. Now, the judge, even if he admitted the plea, must, on the criminal's own showing, condemn him to death. He would thus address the prisoner; you had a strong propensity to commit a murder, and this *you* say, must do away the guilt of your crime; but *I* have a strong propensity to hang you for it, and this *I* say, must also do away the guilt of your punishment.

LUTHER'S CONTEMPT OF RICHES.

Disinterestedness was a leading feature in the character of Luther; superior to all selfish considerations, he left the honours and emoluments of this world to those who delighted in them. The following extract from a will he executed some years before his death, proves how little he regarded that wealth, to attain which millions sacrifice every enjoyment in this life, and every hope of happiness in the next!—The reformer says,—"Lord God I give thee thanks, that thou hast willed me to be poor on earth, and a beggar. I have neither house, land, money, nor possessions of any kind, which I can leave. Thou hast given me a wife and children: I commend them, to thee; nourish them, teach them, as thou hast hitherto preserved me, O Father of the fatherless, and judge of the widow!" The poverty of this great man did not arise from his wanting the means of acquiring riches, for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneberg; but he nobly refused it. "Lest," said he, "I should tempt the devil, who is lord of these subterraneous treasurers, to tempt me." The enemies of Luther were no strangers to his contempt for gold. When one of the Popes asked a certain Cardinal, why they did not stop that man's mouth with silver and gold? his eminence replied,—"that German beast regards not money!" It may easily be supposed that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired Mrs. Luther to give him a sum of money; and when she informed him they had none left, he immediately seized a metal cup of value, which accidentally stood within his reach and giving it to the poor man, bid him go and sell it, and keep the money to supply his wants.—In one of his Epistles, Luther says, "I have received 100 guilders from Taubereim: Schartis has given me fifty; so that I begin to fear, lest God should reward me in this life. But I declare I will not be satisfied with it. What have I to do with so much money? I gave half of it to P. Priorns, and made the man glad."

REWARDS OFFERED!

The following Notices are extracted from the (English) Brighton Herald of January 3, 1824.

An elegant and commodious house, situate in Brighton, will be given to any individual who can adduce proof of his having *realized* a single farthing, by evading payment of King's Duties, or by smuggling transactions; or to him who can bring forward testimony of his having got *rich* by working on the *Sabbath day*. Letters (post paid) addressed to the Editor of *The Brighton Herald*, will experience due attention, and the utmost secresy be observed.

A handsome annuity for life, will be granted to any individual who can furnish undeniable proof of his having *ruined himself*, or *injured his family*, by *acts of benevolence*. Letters (post paid) to be addressed to the Editor of *The Brighton Herald*.

We do not understand that any claimants for the rewards offered have yet appeared!

DEFERRED ARTICLES.

NEW CHURCH PROPOSED.

The United States Gazette contains an address from the Rev. WM. HOGAN, to the Congregation of St. Mary's, Philadelphia, in which he formally renounces his connexion with the Roman Catholic Church. The following extracts embrace all that is material to know.

"A tedious and protracted controversy with the emissaries of the Court of Rome, who seem to have lost sight of the pure doctrines of the Gospel; who have substituted the traditions and fabulous tales of monks, for the revealed word of God; who hold that salvation is not to be obtained through the atonement of Christ without the instrumentality of means, which have no other effect than to demoralize the human mind, and degrade the understanding of man, has given me so perfect an insight into the economy of that Court, that I feel myself bound thus publicly, to notify you of my intention to retire from St. Mary's Church, until it breaks off all connexion with it.

"If you declare yourselves independent of the Court of Rome, and insist upon the right of electing your own Bishops and pastors—if you consent to the free circlation of the Scriptures—if you consider yourselves on an exact footing with the Greek Catholics; and will denominate your Church *The American Catholic Church*, I shall feel a pride in being your Pastor."—*B. Rec.*

CAST IRON CHURCH.

St. George's Church Liverpool, is an object of considerable architectural interest, for its taste, and as having been nearly the first cast-iron church erected in the kingdom. The whole of the frame-work of the [illegible] and ornamental enrichmemts, are of cast-iron. The length is 119 feet; the breadth 47. It is ornamented by a splendid cast window of stained glass.—*Mechanic's Mag.*

Wilksbarre, Pa. July 23.—During Divine Service in St. Stephen's Church, in this town, on the afternoon of Sunday last, while a part of the congregation were employed in singing, accompanied by the organ, a *robin* entered the church and perched upon the Bible on the altar, where it continued, until taken captive by the hand of a gentleman.

Volcanoes.—The whole number of active volcanoes known in the world, is said to be 163. Of these, 96 are in the islands; and with the exception of two in the central part of Asia none are more remote from the sea than fifty leagues.

Spirit Lamp.—It has been ascertained, that by using a small spirit lamp under the rubber, and another under the prine conductor of an electrical machine, their power is greatly increased, and they can be rendered effective in the dampest weather.—*Col star.*

From Blackwood's Edinburgh Magazine.

LESLIE, the American artist, stands clearly and decidedly at the head of those who exhibit cabinet pictures this year. His "Sanco Panza in the apartment of the Duchess," is quite as good as any picture Wilkie ever painted—full of excellence as to drawing, and to colouring—and above all as to conception. This artist now stands fairly where his genius entitles him to be. We congratulate America.

The article proceeds to notice a few other pictures of Wilkie and others, and then adds:—

After these, the next best thing is, "M. Porceaugnac between the two physicians." This delightful, airy, and truly classical little picture, is also, we believe, the work of an American—his name is Newton. He also seems to have found a beautiful and novel field for himself. Pergat!

Literary Profits.—The United States Gazette gives us the following information relative to the late R. T. Paine's fugitive works: "For his '*Ruling Passion*' a poem of only 15 pages, delivered before the Society of the Phi Beta Kappa, he receives twelve hundred dollars—and for his 'Invention of Letters,' containing only about 300 lines, he received fifteen hundred dollars, exclusive of charges—for his song of 'Adams and Liberty,' containing about seventy lines, he received *seven hundred dollars.*"

W. Sears, of Leeds, England, is said to have recently made an improvement on the safety valve steam engine boilers, which appears well calculated to prevent those explosions which have so often proved fatal. The principle of this invention is to take the controul of the safety valve entirely out of the hands of the engineer, and place it at the disposal of a self-regulator, acting by the pressure of steam, & which does not admit of being weighed.—*N. Y. Adv.*

The Ballston Gazette stated, some time since, that among the visiters at Ballston Spa, are Count Suvilliers [Joseph Bonaparte] and suite, Prince Charles Bonaparte, son of Lucien Bonaparte, several members of the British House of Parliament, besides several other persons of distinction.

The London New Monthly Magazine for July, says, the Literary World is likely to be in a great measure compensated for the loss of Lord Byron's Memoirs, by the production of some Private Correspondence, which we are informed will appear early in July, with notes by confidential friends.

A lady's Diary of a journey from Boston to New-York in 1704!—A little book is about to be published in New-York, containing a Diary kept by a lady during a journey from Boston to New-York, in the year above mentioned. The manuscript is original, and has but lately been brought to light. The writer was a lady of superior attainments; and the little work is rendered doubly interesting, by the liveliness of the style, and the description of the primitive state of the country at that early period of our history.—*New-York Advocate.*

The Detroit Gazette of the 30th July, mentions, that boats are building near the foot of Lake Huron, for the purpose of transporting produce through lakes St. Clair and Erie, and the N. Y. Canal, to the city of New-York.

Skippers in wheat.—The Poultney, (Vt.) paper says, that many in that vicinity have been alarmed by a recent and before unheard of attack on their wheat by a yellowish fly, which deposites its maggot in the hull of the kernel.

The Mechanic Manufactory is said to be the most flourishing and promising establishment of the kind in the United States. The exclusive object of the company is the manufacturing and printing of cotton goods and calicoes. About 500 pieces, or 3500 yards, are turned out in a day. None, however, have yet been prepared for market, the stamping factory not being yet in operation. One factory only is in operation, in which are employed about 200 females. Another factory, together with the printing and dyeing works and machine shop, will be in full oparation in the course of a few months, which will require at least 1,000 hands. The population of this village, which previous to the establishment of this manufactory, was a mere wilderness, is now about 1,000. *P. Rec.*

Prolific.—Mrs. Rhoda Cunninghum, a native of Ireland, now a resident of Bedford county, Tennessee, is at present in her 93 year, and is the ancestor of 264 living descendants, all of whom are esteemed worthy citizens, and are engaged in the laudable pursuits of life, earning their bread by the sweat of their brow.

[*Pittsburg Rec.*

CLINTON GRAMMAR SCHOOL.

THE next term will commence on Thursday, the 23d of Sept. next, under the instruction of MR. ISAAC BENEDICT, A. B. whose integrity, faithfulness, and competency are cordially attested by the Trustees and Faculty of Hamilton College. It will be an object of particular regard to give students that thorough, and accurate classical knowledge that is so essential in fitting for College. To promote this object, the school will be visited from time to time by the Trustees of the School, and by the Faculty of College.

The local situation of this institution is not surpassed by any in the Western District. Parents and guardians may be assured of having [illegible] paid to the moral conduct of the pupils.

The terms of tuition are, for the Languages, Mathematicks, &c. $4 00 per quarter.
For Geography, Arithmetick, &c. $3 00 per quarter.

By order of the Board of Trustees.
SETH HASTINGS, *Sec'y.*
Clinton, August 27th, 1824.

Just received and for sale, by Merrell & Hastings, at No. 40 Genesee-street, STUARTS SERMONS on the ATONEMENT.
August 31st, 1824.

MERRELL & HASTINGS, have constantly on hand for sale—*MUSICA SACRA or Springfield and Utica Collections united.* Edited by Thomas Hastings and Solomon Warriner. Also, Appendix to Musica Sacra, Musical Reader, and Dissertation on Musical Taste, by Thomas Hastings.

The above Works may also be had at the principal Book-Stores at the East and South.
Utica, August 17, 1824.

TO PHYSICIANS.

Doct. Elnathan Judd, & Son,

BEING desirous of changing their place of residence, the former now offers for sale his Farm, House and Out Houses, together with his Office, Furniture and stock of Medicine.—Terms reasonable, and immediate possession given. Paris, 20th July, 1824.

JUST received and for sale by Merrell & Hastings, No. 40, Genesee-street,
Beck's Medical Jurisprudence,
Morse's Universal Gazetteer,
——— Pocket do.
Silliman's Tour, improved edition,
Brainerd's Life,
The Faith once delivered to the Saints; a Sermon, by Dr. Beecher.
Utica, August 17, 1824.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*
Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.